REFORMATION TODAY '75

yndale 1448-1536
uther 1483-1546
alvin 1509-1564
Knox 1505-1572
J. Foxe 1517-1587
erkins 1558-1602
Sibbes 1577-1635
Gouge 1575-1653
Bunyan 1528-1688
Owen 1616-1683
Manton 1620-1677
Goodwin 1600-1679
Flavel 1630-1691
Brooks 1608-1680
Watson 1620-1686
Charnock 1628-1680
Boston 1672-1732
Whitefield 1714-1770
Edwards 1703-1758
G. Tennent 1703-1764
W. Tennent 1705-1777
A. Booth 1734-1806
M. Henry 1662-1714
Harris 1714-1773
Rowlands 1713-1790
Oncken 1800-1884
R. Haldane 1764-1842
David Brown 1803-1897
Carey 1761-1834
Judson 1788-1850
Burns 1815-1868
Nettleton 1783-1844
C. Hodge 1797-1878
Dabney 1820-1898
Thornwell 1812-1862
Warfield 1887-1921
Machen 1881-1937
Kuyper 1837-1930
A. W. Pink - d. 1952
R. Barnard
Lloyd-Jones 1900-
van Til 1895-
Prof. Murray 1898-

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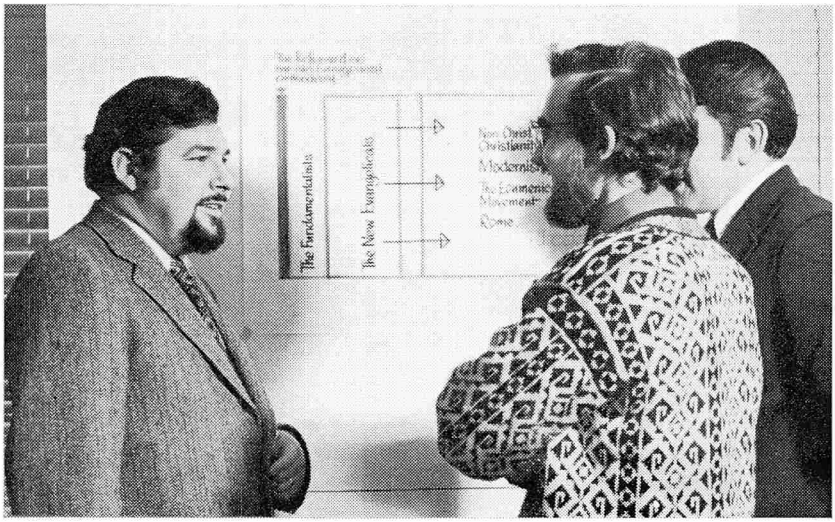


John Randell of Perth, Australia, is featured on the left above, in conversation with assistant editor Ian Randall. John was able to combine both the Westminster (Puritan) Conference and the Carey Conference in his visit to the U.K. While here he scoured the country for Puritan books and has carried away a supply to Western Australia, which desert area we hope will blossom as a rose!

John Rubens is just out of sight in the photo; if you wish to see him, there should be an opportunity to do so at the forthcoming family conference! See details below.

The Fourth Carey Family Conference.

Pilgrim Hall, near Uckfield, Sussex.

September 1st–6th, 1975.

A teaching programme for various age groups during the mornings, recreation during the afternoons, and, best of all, a preaching session at night.

For details write to John Rubens,
Mattaniah,
Ditchling Road,
Wivelsfield, Sussex.

Editorial

THE CHURCH CONSTITUTION PUBLISHED IN THE LAST ISSUE RESULTED IN some thought-provoking discussion. Some feel (the editor included) that it could tend to legalism. This, however, could be circumvented by a preface describing the right use of such a document. It is a guide rather than a set of rules. The Constitution should help raise standards of church membership by discouraging abuse of churches by individuals, who either shirk their spiritual responsibilities by submitting to no church, or who readily abandon their commitments by moving from one church to another for inadequate reasons. Without the Holy Spirit constitutions and confessions of faith will be a dead letter. We should try to keep the balance of spirituality and practice. The apostle exhorts us to do everything decently and in order (I Cor. 14:40). We do not want to be like a blind man groping. We know and declare what we believe and practise.

Crawley, Birmingham and Newcastle

The commencement of a work and the reopening of an old church in Crawley was reported in *Reformation Today* No. 8 (1971). Since that time steady progress has been made. The church has adopted the above-mentioned constitution, and with the recognition of two elders, Don Evans and Austin Walker, the assembly is to be formally constituted as an independent church on March 8th. A week prior to this the believers meeting at Chelmsley Wood, Birmingham, are setting apart Alec Taylor as their elder and constituting themselves as an independent Reformed Baptist Church. On March 15th the church at Newcastle, Australia, follows suit, brothers Nattress, McMurray and McIlwain being recognised as elders

Price of the Magazine

Beginning with the next issue (No. 25) the annual subscription for the U.K. is to go up to £1.50. Impending high postal increases have contributed to this. The charge in the U.S.A. is to be 5 dollars, 3 Rand for South Africa, and for Australia and New Zealand 3 dollars in their currency. Were it not for generous support by way of gifts the price would have had to be raised long before this. The new charges will apply to those renewing or subscribing for the magazine after May 1st.

Missionary Dilemma, Television and the Christian and future articles

Correspondence has followed the appearance in issue 19 of the article *The Dilemma of a Reformed Missionary*. It is felt that more progress will be made by tackling this important subject in a systematic way rather than with letters in which feelings can run high. A start may be possible with Bill Clarke's Carey Conference address mentioned in this issue.

Because of low moral standards some argue for outright rejection of TV in the U.K. Their case may be strengthened with the appearance in the next issue of Geoff Thomas' *Television and the Christian,* where he expounds Philippians 4:8, and also by an article by Richard Chester, *The Christian and the use of Time*. Many excellent contributions await publication. The number of subscribers is on the increase. We pray that this will be an encouraging year of spiritual advance on all fronts.

This is the fourth article in the series by the editor on the subject of Christian experience. The reader's attention is invited to consider whether the experience of Job did include the four different aspects which are expounded.

Patience in Tribulation—Christian Experience

WHEN WE SPEAK OF CHRISTIAN EXPERIENCE WE REFER TO THE FEELINGS, emotions and affections of the soul. In this series we have considered as an experience humiliation because of conviction of sin. We considered that subject first not only because it is neglected but because that is where our experience of the Gospel begins. Religion without the fear of God is spurious religion and the person who has never been convicted of sin should question whether he has ever been converted. Those who have experienced conviction of sin and have repented and believed glory in that free justification which comes by faith in Christ. Joy because of justification is an experience. The love of God to us and our love to him is also experience. These experiences must not be set in conflict with each other. They are all important. Balance is necessary within the sphere of Christian experience. We should never lose sight of the essential unity of knowledge, experience and practice; head, heart and hands; faith, love and good works. These, held in proportion, make Christians to whom the Lord comes in his complacent love (John 14:23).

A brother has written to say that he did not fare too well with my article on joy (issue 21). He goes on to give testimony to what he thinks is something better. He tells of being baptized in the Spirit, of being healed of a cancerous growth, of speaking in tongues to settle disturbances in a geriatric ward and of how he is able to sing in the Spirit. Whether the folk round about are as impressed with these experiences as the brother is himself is not known. I hope these experiences are better than many which have been feeble or even pathetic.

The question I am now going to ask will lead right into the heart of our subject. Suppose these experiences are not self-induced but are all of God (I personally have never heard, read or seen verified a genuine instance of tongues) and that God chose suddenly to remove them all. Suppose a darkness were to descend on our brother and he were to become a child of light now walking in darkness (Isa. 50:10). Suppose his sense of assurance diminished, joy was withdrawn and depression began to set in. Would not our brother now have a different kind of experience? The Scriptures describe experiences of joy and trial. No one would wish trial upon him, but we would all surely desire that he be equipped and know how to come through it should it happen. If he is a child of God he

will undoubtedly have seasons of chastisement. Such times are intensely experimental. They are not joyous times. They are grievous, fainting times. But they are ordered for our profit and form an enriching part of our experience every bit as profitable as the "power experiences" which seem to receive all the attention and limelight today. Without the experience of chastisement we are bastards and not sons (Heb. 12:8). Spoiled, deceived, arrogant, rascals and hypocrites we can easily be if there are no chastisement experiences.

With Scripture as a guide let us examine the trial experiences more closely:

1. The experience of faith in suffering.
2. The experience of patience in tribulation.
3. The experience of desertion.
4. The experience of chastisement.

Because of the prominence which it has in Scripture, I would like to show how these factors are illustrated in the book of Job. So we have:

5. The experience of Job.

1. Faith in suffering

Faith is the first and most important of all the graces wrought in us by God. Faith alone justifies. It is the grace which receives truth and by it all the other graces such as patience, love, meekness and hope are strengthened. Without faith all is lost. Without faith we cannot please God (Heb. 11:6). We are justified by faith and we live by the precious gift of faith which God has given us. Such faith has married us and joined us to Christ.

Peter tells us that our faith will be tried and tested (1 Pet. 1:7). We also know that God is faithful and will not allow us to be tried beyond our ability (1 Cor. 10:13). As Noah prepared for the great trial, and as Paul prepared himself in the face of great dangers and trials so that he could say, "For I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus" (Acts 21:13), so we must face up to experiences which involve suffering and experiences which undoubtedly will test our faith. We are "heirs of God and joint heirs with Christ: if so be that we suffer with him" (Rom. 8:18).

The word suffer means to experience pain in soul or body. The word translated "affliction" (thlipsis) in the New Testament is very expressive. It means pressure. To suffer affliction is to suffer pressure, or to be pressed down. The Hebrew word for afflict (anah) is also very expressive. It means to lower. Peter speaks of heaviness through many trials. We get the idea then of being brought low through pressures and weights being placed upon us. One could think of being pressed down and lowered into a pit or dungeon as was Jeremiah or George Wishart, the martyr at St. Andrews, in Scotland.

The word suffering is not far removed from the word tribulation used in our next main heading. Tribulation means straitness or distress (Hebrew: tsarah) but when we turn to the New Testament the word is synonymous with affliction (thlipsis). Tribulations or afflictions bring sufferings in their wake.

What do we regard as tribulations which bring sufferings? Are they reproach, strife, spoiling of goods and persecution leading perhaps to banishment and death? These comprise one form of tribulation. But we are by no means to confine tribulation to forces opposed to the Gospel. Innumerable troubles afflict all men and from these believers are by no means immune. Because he is spiritually sensitive the believer can experience acute suffering or distress through temptations, adjustment problems, relationship trials, financial perplexities, frustrations, disappointments, oppressions at work or depressions at home. Unlike the unbeliever, the believer finds no relief or pleasure in fleshly or worldly means to relieve those pressures and trials which he experiences. He may indulge in lawful recreations but he knows that these offer no solution to his sufferings. The invitation from the world to eat, drink and be merry and to forget is hollow mockery to the Christian. Stoicism on the one hand or "drowning his sorrows" on the other are no solutions. Reliance or trust in God for the Christian is imperative. He must lean upon the means of grace for his faith to be sustained.

It is here that we must distinguish very clearly between faith and experience. A dangerous division seems to be developing among believers. There are those who live by their experience and those who stress doctrine and faith. One Baptist minister has gone so far as to say that we do not need the Word since by supernatural gifts we have direct access to God by the Spirit.

We have been examining the words tribulation, affliction and suffering. When we are pressed down and lowered in spirit, when we are troubled on every side, fightings without and fears within, when our more exalted and encouraging experiences of joy and victory disappear, then we are left with faith alone alongside the Word of God. Gone then is the thrill of the marching band, gone is the voice of song, gone is the aura of excitement and fellowship. The believer is alone. Behind him and before him are adversaries bent on his destruction. The last thing he *feels* like doing is to fight, but fight the good fight of faith he must. He has no joy, only pain. What does he have? He has faith and the armour of God. And what is the armour of God? If we analyse Ephesians chapter six, verses fourteen to seventeen we shall see that the armour of God is not experiences but doctrine and the only way the armour is made to work is by faith. All the items of the armour have to do with truth (shoes, dress, breastplate, shield, sword and helmet). Faith in these various doctrines or truths is the only way in which they will function. A man

may go to battle without any feelings of joy, power or blessing and yet fight as well as he has ever fought as he exercises the knowledge that goes with his faith. In other words, it is a well-taught and well-experienced faith that sees him through, not the memories of happy times he may have had. We should be concentrating on preparation for war, not spending our energy on sensations and excitements.

Our concern, our prayer and our efforts are to this end that the Reformed Faith be revived in the world and that this faith of our fathers triumph over everything else. Why? Well, to us that is the triumph of the Word of God. Our priority is preaching and teaching. Exposition, counsel, advice and exhortation from the Word are to this end, that faith may be nurtured, strengthened, built up and made victorious. Experience is vital and important. We neglect it at our peril but it comes after faith. If experience usurps the central place which we give to the Word of God then experience will become a substitute for study and preaching. That is exactly what we are seeing with some ministers. They have succumbed to the miserable deception that experience will do all the work. Sensations will draw the people and charismatic excitement will keep them happy. We hear complaints from believers that they are no longer fed with expository preaching. Gone is the labour, care and discipline essential for the feeding of the flock. Gone is a comprehensive command of the grand doctrines of the Bible which engender the obedience of faith and build up strong, resilient, mature Christians. Instead of a hearty meal for hungry souls we have pop-corn and fizzy drinks, peanuts and marshmallows, coloured balloons, vain repetitions, catchy choruses and enough mumbo to remind us of the cult of Baal with which Elijah had to contend. Let the trumpet sound for a return to the centrality of the Word, the doctrines, the teachings and the truths of sovereign grace which alone will build up the sheep and the lambs, enabling and preparing them for days of trial and testing. A minister who ceases to labour in doctrine should retire immediately from service (1 Tim. 5:17). Old clichés and stale anecdotes will never feed the flock. Nor can a narrative of experiences replace the ministry of the Word.

Trial and testing of faith are inevitable. Every hour we see professors who have relied on experiences, and who have no heart for trial or difficulty, falling away. In the parable of the sower, our Lord gives a warning that there will be those who endure for a little while but when tribulation or persecution arise they are offended and fall away. In our Western society we could profitably suggest the word "inconvenience". When inconveniences arise they are offended. The forsaking of ease and worldly pleasures for the discipline of worship is too high a price to pay! The assertion of family discipline and the requirements needful for faithful attendance at the sanctuary are deemed inconvenient. When challenged about their neglect of God's house and God's people fruitless professors talk about what they used to do and the experiences they once

had, but they deceive themselves. Faith, except it produce good works, is dead (James 2:14-20). A faith which refuses to suffer inconvenience is no faith as our Lord said: "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple" (Luke 14:33).

There is experience which might be called the experience of notion or idea. This is an experience that is devoid of reality. It is the experience of the temporary believer who has joy for a while but then, when the reality of suffering inconvenience for Christ's sake presses upon him, he either falls away or takes up the posture of resting on a profession made some time in the past. Fair words and speeches about experience are meaningless unless backed up by daily works of righteousness which spring from faith and prove that faith to be God-given.

2. Patience in tribulation

Having laid stress upon the importance of faith and the Word of God alone during times of trial or suffering, it is important that we do not lose sight of the sovereignty of the Holy Spirit in his direct operations upon the soul when a Bible may not be in sight. I know that this may seem to contradict the emphasis that has been made on study, and so on, but we must not lose the balance. There are times of exceptional trial or sorrow when the Holy Spirit works in an exceptional way. During such times extraordinary comfort, help and support are given. Distress may be intense and the sufferer may be too distracted to be able to concentrate. He may be unable to pray and if he prays at all it is with groanings that cannot be uttered. Then it is that he is upheld and passages which he has learned are brought back to mind. Often an inexpressible peace is inwardly imparted and an assurance and joy given. Some believers have afterwards described such a trial as the most outstanding spiritual experience of their lives. That the Lord acts in this exceptional way has the support of Scripture. He says: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee" (Isa. 43: 2. See also Isa. 41: 10, 14; Psa. 66:10-12; 91:15; Amos 9:9; Matt. 7:25; 2 Tim. 4:17, 18).

This experience of comfort is one of inward strengthening as though a secret power was being placed within, an army of soldiers entering in to garrison the fortress of the soul. The word "patience", to which we have become accustomed in the Authorized Version, expresses this inward strengthening very well. It means the same as endurance. Patience gives the idea of a passive quality and in that sense it is misleading because this word endurance (hupomone) has an active meaning to it. It conveys the meaning of strength or power to continue, persevere or carry on. This patience, or endurance, is a power imparted by the Holy Spirit enabling

perseverance and victory. Patience or endurance in trials or in one particular trial can be experienced in a constant way throughout a lifetime or be an extraordinary experience for a believer during a short time of particular affliction.

This patience or endurance can rise to an experience of rejoicing. Paul, in explaining this, reasons in a circular fashion. Trials are used by God to produce endurance (patience). The possession of endurance furnishes experience or proof that our hope of eternal glory is not empty and vain (Rom. 5:2-4). This proof causes rejoicing in the glory of God and the rejoicing in turn increases our endurance so that we arrive where we started. Note that Paul refers to trials rather than experiences of power or joy as providing proof of the reality of our hope of eternal glory.

The experience of the Holy Spirit in the heart to give endurance enables believers to be consistent. Thomas Manton suggests that this endurance or patience can be seen in three ways. There is, he says, a bearing patience, a waiting patience and a working patience. A *bearing* patience is that constancy in adversity when we face up to our trials without murmurings. It requires this bearing patience to endure the evils of this world after which we shall inherit the promise (Heb. 6:12).

A *waiting* patience is that quiet endurance which continues until it is God's good pleasure to turn the tide of tribulation away from us and refresh us. If that is not to be, then it is to endure the trial with patience until the race of life is over.

A *working* patience is when we perpetually apply ourselves to our responsibilities with self-denying obedience combatting weariness, disordered thoughts, a troubled conscience, temptations, dreariness, distractions and sluggishness.

The work of comfort forms an important part of the ministry (2 Cor. 1:3-7). The skilful pastor will not only diagnose correctly but as a wise physician will be competent in the application of the balm of Gilead. He will be skilful in drawing material and arguments from all parts of Scripture, but particularly the Psalms (see article in issue 21). The ministry of comfort requires a high degree of discernment and a scrupulous eye for detail in the area of God's providence—especially in the observation that those things which seem most adverse and painful are for good and often prove to be for the highest good of the believer.

Consolation can always be derived from a consideration of Paul's contrast between things temporal and things spiritual and the relative lightness of our present affliction compared with the glory to come (2 Cor. 4: 16 - 5:6). It is often surprising to find that unusual subjects such as the gentleness and compassion of Christ in his ministry (Isa. 42:1-4), strengthen the believer in tribulation.

To distinguish between different trial experiences is of the utmost importance. This is where Job's comforters failed lamentably. A rebellious believer under temptation may not need comfort at all but rather reproof which should be faithfully administered. One suffering from a desertion experience or depression (melancholy) needs the most gentle and patient treatment and to that matter we now turn.

3. The experience of desertion

Suppose the believer comes into many trials together or enters one particular grievous and painful trial and finds that the empowering and comforting blessings of the Holy Spirit are absent. Suppose he discovers himself in a new situation; the shattering experience of desertion! Is he then to conclude that he is not a child of God after all? Is not the desertion he experiences proof that he has been deceived as to his standing in grace and he is a reprobate after all? By no means! The Scriptures make provision for this experience. The condition commonly allied to it is depression. "Why art thou cast down O my soul? and why art thou disquieted in me?—my tears have been my meat day and night, while they continually say unto me, where is thy God?" (Ps. 42:3). "Thou didst hide thy face, and I was troubled" (Ps. 30:7). Other passages speak in more vivid terms: "Fearfulness and trembling are come upon me, and horror hath overwhelmed me" (Ps. 55:5). Remember, too, that the psalms we rightly call messianic and take as the very words of Christ (spoken hundreds of years before the time by inspiration of the Holy Spirit), were also the actual living experience of the writers. Hence, when David cries, "my God, my God, why hast thou forsaken me", he is describing an experience of desertion (Ps. 22:1). Again, when he prays, "hide not thy face from me" (Ps. 69:17; Ps. 143:6, 7), he knows all too well the reality of being alone. How can we reconcile this to Hebrews thirteen, verses five and six: "And be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee, so that we may boldly say, the Lord is my helper I will not fear what man shall do unto me?" It is true that God will never forsake his children either in his providential dealings with them or with regard to the Holy Spirit whom he has given to dwell in them for ever. This however does not contradict the fact that for sovereign reasons of his own he will withdraw his presence and diminish the help he affords, permitting the loss of assurance and the trial of many fears to a believer. One of the main lessons from the book of Job is that God does not provide explanations. With Job we are left to draw our own conclusions. Instead of explanations God causes his glory to pass before the wondering gaze of Job. God may permit this experience to develop the faith and spiritual fibre of a Christian, or to increase his humility and dependence, or to bring him into a much greater sense of spiritual realities and appreciation of the love of the Redeemer. In this connection the Puritans often quoted Song of Solomon chapter five verse six: "But my beloved had withdrawn himself, and was gone:

my soul failed when he spake: I sought him but he gave me no answer". The love and presence of Christ is appreciated most by those who have been sorely tried on the road to the new Jerusalem.

In the experience of desertion, spiritual barrenness or depression, allowances must be made both for distorted thinking in the mind because of strain and sorrow and for the malice of Satan ever ready to exploit to the full any situation of weakness in the believer. He will propose a wrong use of Scripture texts, will distort spiritual principles, encourage despair and attempt to inflame the conscience in a wrong way. His objectives will also include the destruction of faith and the inciting of murmuring and rebellion. That believers should understand these stratagems and the nature of the battle is much to their advantage, and when they come through such times it is to the honour and praise of God.

4. The experience of chastisement

As we have seen, there are various reasons why desertion is permitted. To bring correction may be a main or a supplementary reason behind desertion and if this is so then the desertion can be regarded as a chastisement. Believers are never punished in a retributive sense, because they have been punished already for all their sins in the person of Christ their head. Yet they are punished or chastised for their disobedience and sinfulness with correction in view.

A vast amount of correction is required in every redeemed sinner. By the means of grace, especially preaching, by the correction provided through teaching, by the example of consistent believers and by the reproof and instruction of the elders, this work of correction is carried on. Chastisement by way of temporal and spiritual trials forms part of the experience of every believer. If a person is without such correction then he is illegitimate, a bastard and not a true-born son! (Heb. 12:8). Correction is essential and therefore inevitable. It is a non-joyful experience, one which can be very painful. In different ways God exposes the hatefulness, pride, self-will, foolish and unworthy thinking, carelessness, impurity, disobedience, slackness, lack of discipline, unspirituality, covetousness, lies, hypocrisy, resentment, false imaginings about others and other sins that remain within our hearts. He has many ways of humbling his children. He has wonderful ways, too, of humbling preachers. Once let a preacher think that he is eloquent or able of himself and God will soon show him what a pompous ass he has become. This he may do by deserting the preacher or taking his memory from him when he needs it most, so that he flounders in mid-air. [Reader, we do not know how God is correcting others so if your preacher falters it would perhaps be better to wonder if poor listeners or sleepers are not the cause!] The ways in which God corrects his children are countless.

Chastisements may be prolonged and endurance is needed to weather them. Two temptations predominate in the chastisement experience. The

first is to despise the chastening, that is, to rebel against it. Secondly, we may be tempted to faint under the rebuke of chastening, that is, to become listless, despairing, sulky and neglectful of our active responsibilities. To faint is to be prostrate and often those chastised begin to neglect the very means of their restoration, namely, the church prayer meeting and the services of worship.

The principal passage dealing with chastisement is Hebrews chapter twelve verses four to eleven. But there are others eloquent with instruction such as Psalm seventy-three. The psalmist declares that he had been plagued all the day long and chastened every morning. The reason for this was distorted thinking or error. When corrected the psalmist confesses his ignorance and folly. He had been thinking like an idiot and is grieved that he had behaved in a beastly way before God.

Though painful, we are assured that chastisements afterwards yield the peaceable fruit of righteousness. When we have been chastised we are less critical and harsh and more gentle and patient with others. Chastisement convinces the believer of his own deceitfulness, pride and inward corruption. Chastisement strengthens faith inasmuch as it leads to greater dependence upon God and upon the promises of Scripture. Correction leaves the Christian wiser and more submissive. The painful experience of chastisement causes him to value heaven more and esteem the inheritance laid up for him there, and to think less of earthly possessions and comforts

5. The experience of Job

That the canon of Scripture should include such an extraordinary book as that of Job should fill us with wonder and gratitude. All the experiences to which reference has been made seem to unite in Job.

There was none like him, a green, fruitful, beautiful tree planted by the rivers of plenty; just, upright, careful, humble and consistent—none like Job, a choice saint indeed! God is never the author of evil. He permits evil and Satan is allowed to strip the tree of all its prosperity, taking from Job even the fruit of his loins. To lose one child is exceedingly grievous. To lose all in a stroke, who can bear? Job is shaken to the core (Job 1 : 20) but retains his faith and blesses God. Amazing! Meanwhile the malice of Satan knows no limits. At the next assembly of heaven Job is vindicated, but present is Satan once more. This advocate of perfidy makes fresh accusations and applies for a fresh trial of Job's faith, this time being permitted to smite the tree bare, stripping away branches and bark and leaving it bleak and white. Job is smitten from top to toe with unsightly, agonizing, humiliating boils. Even his wife abhors him, bidding him to curse God and die! The naked tree is shaken in the wind. Job curses not God but the day he was born (Job 3 : 3). Nor are his trials at an end. We are gregarious creatures by nature and the friendship, goodwill, comfort, help, gifts and support of our circle of friends both near and far mean more to us than we are prone to realise. It was so with Job but

instead of comforting him, his friends tormented him. The tree, now a bare skeleton, was blasted with three rounds of hail and sleet and finally by an ice-blizzard from Elihu which left Job speechless. Yet all the while the roots of faith were wrapping ever more tightly round the "Rock of Ages".

If we review the headings of our consideration of tribulation we will see that Job endured the whole range of painful experiences, 1. The trial of his faith through prolonged and varied sufferings. 2. The exercise of patience and endurance under terrible tribulation. 3. Desertion by God, and 4. Chastisement and correction.

It may be that the most bitter of Job's sufferings came as a result of the superficial theories of his friends who did not succeed in their attempts to deduce a satisfactory doctrine of providence. Job was more than a match for them, but their charges stung him sharply and increased the pain of his mind, the varying processes of which are opened to view in detail. For an example of the most cruel and unjust accusations against Job read the twenty-second chapter verses five to ten. What patience did the sufferer show under the preposterous charges of extortion, robbery, violence and wilful contempt of the fatherless and widows!

Through all his winter's night of woe Job's faith remained intact. Sound theology is not to be despised. A strong faith feeds on meat (Heb. 5:14). Job's faith creaked under the strain of colossal pressure but did not snap. In his anguish he cried, "though he slay me yet will I trust him" (Job 13:15). His faith was stronger at the end of his tribulations than at the beginning. The experience and the exercise of reason, argument and counter argument, contributed further to the stature of Job as a man of faith.

What of Job's endurance? He did not lack in giving eloquent expression to his impatience. Yet in the New Testament the Holy Spirit refers only to his patience (James 5:10). In his experience he plaintively rehearsed his case before God. "I will say to God, do not condemn me; show me wherefore thou contendest with me" (Job 10:2). Job's example shows us that it is good to open our hearts to God in our troubles. This is better than smothering our griefs or adopting an attitude of stoicism. Similarly Jeremiah in his anguish vented his feeings to the Almighty and expressed his resolution not to preach any more (Jer. 20:9). God's gentleness made the prophet great, for he supported Jeremiah and made the Word to burn in his bones bringing his resolution to nothing. Likewise Job was supported, being able to endure his trials.

This brings us to the question of whether Job suffered desertion by God. Undoubtedly the loss of God's countenance outweighed all other elements in the balance of Job's grief. "Oh that I knew where I might find him," he cries (Job 23:3). If we liken the verbal trouncings meted out by Job's friends to gusts of sleet, then the absence of God's felt presence and

approbation was none other than the long bitter winter itself. This desertion was not merely passive in the sense that God was removed and silent, but active in the sense that Job felt that God was fighting actively against him. "He teareth me in his wrath" (see Job 16:7-14).

Job's restoration to peace and blessedness did not come by debates, conferences and speculations. God himself, by his immediate presence, power and glory alone, brought to an end the most profound of all Job's sufferings. Although reproved, the sufferer was restored to deep contentment and happiness. If God was with him who could be against him? The ice of desertion and the frost of adversity melted away. The Spring of a restored communion brought healing and renewal in all departments.

Job makes sacrifices for his erring friends, whereupon his boils are replaced by the bloom of renewed health. God has returned. The sun of a new day of prosperity and joy is upon the horizon.

It would not be far wrong to call the book of Job the book of repentance or the book of advanced sanctification. If the subject of desertion prevails the question of chastisement does so no less. His chastisement was grievous but led to correction and repentance. God's servant at the commencement of his trial was already far advanced in the school of sanctification. The experience brought much to the surface that needed to be repented of. The sufferer himself testified that his experience before compared with what came after was as hearing is compared with sight. "I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes" (Job 42:5, 6).

The chastisement which had made feeble the knees of Job resulted in his correction. He had been guilty of contending with his Maker and of attempting to instruct the Omnipotent. Of this he repents. "Behold, I am vile: what shall I answer thee? I will lay mine hand upon my mouth. Once have I spoken: but I will not answer: yea, twice; but I will proceed no further" (Job 40:4, 5).

Conclusions

Adequate evidence has been presented to show the prominence in Scripture of those experiences which are painful but which fulfil a major role in our lives. Failure to understand and interpret these experiences has led to incompetence in counselling troubled souls. Without adequate analysis and without spiritual consideration the perplexed and the tried are chided for not claiming the victory. Moreover, those who have imbibed the philosophy that Christianity consists entirely of felt experiences of joy, power, miracles and sensations have become by this error extremely vulnerable and ill-equipped to stand in days of tribulation.

The remedy is to strive constantly for a full intellectual, practical and experimental grasp of the Scriptures. Man shall not live by bread alone but by every word that proceeds out of the mouth of God (Deut. 8:3).

Wayne Mack here concludes the story of Judson.

Adoniram Judson

IN THE SECOND ARTICLE (ISSUE 22) WE FOLLOWED THE STORY OF JUDSON as far as the death of his first wife, Anne, and subsequently a period of melancholy through which he went. But this gave way to great evangelistic endeavour which resulted in the planting of the first gospel churches in Burma.

Some time after the death of Anne, Adoniram came into contact with Sarah Boardman, the widow of another missionary to Burma. Judson had known of her godliness and consecration to Christ. She had remained in Burma after her husband's death. She was alone as he was. Why should they not become husband and wife and serve together? Accordingly, Judson wrote to Sarah Boardman and to his proposal of marriage she agreed.

They settled down in Moulmein where Sarah worked among the women and translated Christian literature into the Taling language. Meanwhile, Adoniram continued revising his translation of the Bible, preached the Word to large and small gatherings of people, instructed the native assistants who were itinerant preachers and evangelists, and served as an elder of the native church in Moulmein, which church now numbered about one hundred people.

At last, after twenty-three years of arduous and demanding labour, Adoniram sent his translation of the Burmese Bible to the mission printer. The manuscript, which had been buried in a garden, hidden in a pillow and kicked around a prison courtyard, was now ready to be published and spread among the Burmese people.

Almost immediately the Baptist Mission Board and his fellow missionaries began to urge him to take up the work of preparing a comprehensive English-Burmese dictionary. At first he resisted, because he thought that the work was "unmissionary". He would much rather be out among the people, evangelizing, exhorting, expounding and instructing. But then his throat became severely inflamed. His voice constantly broke down, and even low pitched conversation caused pain. Reluctantly, he turned his attention to the formation of a dictionary and began to collect his data.

Shortly after he started this work Sarah became very sick. The best medical help in Moulmein was secured, but still she grew worse. One day the attending doctors told him that Sarah would have to be taken out of tropical Burma to the temperate climate of the United States if she were to survive. She was too weak to make the journey by herself so

Adoniram decided that he would travel with her. He could continue his efforts to produce a dictionary while on board ship.

At the beginning of the journey, Sarah appeared to rally. She seemed much more alert. Her appetite returned and she ate heartily. In fact, they agreed that Adoniram should return to Burma, while Sarah continued to America without him. It was their plan that he should get off the ship at the next port. Suddenly, however, Sarah took a turn for the worse and Adoniram knew that he could not leave her. They sailed on until they came to St. Helena, where she died and was buried, Adoniram sustaining further suffering in this grievous bereavement.

When he arrived in America, he was shocked by the changes that had taken place during the thirty-three years he had been away. He was also amazed at the flattery, the attention and the honours that were heaped upon him. Stories about him and his work had been spread far and wide by word of mouth and religious magazines. Now that he had returned, he received a hero's welcome. One writer says, "Scarcely any celebrity, any public figure, any hero, could hope to rival the interest aroused by the visit of Adoniram Judson to the United States".

Immediately, Adoniram began to receive many invitations for speaking engagements. At first, these were out of the question because of his throat which had been severely damaged. It was difficult for him to speak above a whisper. Besides that, during the thirty-three years he had been away from America, he had, to a large extent, forfeited the English language. He had forced himself to think and talk in the Burmese language for so long that it was awkward for him to speak for any length of time in English.

The Christians of America were not to be denied. Let him speak in a whisper, let him speak to them through an interpreter, but let him speak! They must see this great man of God. They must hear what God had wrought through him. Reluctantly, Judson yielded to the pressure put upon him and began to accept speaking engagements in various parts of the United States.

During this time in America Adoniram met a most talented Christian woman, Emily Chubbock, whom he married shortly before returning to Burma.

Upon arrival in Burma, they settled in Moulmein, but Adoniram was not satisfied that this was the best place. Many missionaries were already located in Moulmein. Here there was a strong church with a powerful witness for Jesus Christ, but there were other parts of Burma with no missionary and no church of any kind.

Consequently, the Judsons moved to Rangoon where Judson had lived when he had first come to Burma. This was the place not only where God drew the first Burmese to Jesus Christ but also where they had

known intense persecution. Gradually the church in Rangoon began to increase again. Meetings were held regularly and Christians grew in grace and knowledge of our Lord Jesus Christ. Inquirers came to discuss Christianity. Some professed faith in Jesus Christ and were baptized. Judson continued to make good progress in his work on the dictionary.

Then, however, serious problems arose: the government initiated a programme of intense religious persecution; serious illnesses incapacitated the entire Judson family for long periods of time; all kinds of food became very difficult to obtain and the purchase of meat proved to be almost impossible. To complicate the situation even more, news came from America that their financial support was to be drastically cut.

Judson pondered their circumstances and wondered what God would have them do. Finally he decided that they would have to leave Rangoon and return to Moulmein.

Though somewhat perplexed by the retreat from Rangoon, the progress of Gospel work in other areas and other places was encouragement to him. Not so many years before, hardly any Burmese knew Jesus Christ. Now there were at least four thousand five hundred Burmese people who professed Christ and who had been baptized. Similarly, there had once been no Christian literature in the Burmese language, but now the whole Bible and Christian tracts and booklets were available for distribution.

For a little more than a year after their return to Moulmein, Judson laboured in the church and on his English-Burmese dictionary. He was sixty years of age, but, apart from his throat problem, he seemed to have the strength of a man of thirty years. One day, however, he developed a cold from which he would not recover. Before long, other complications arose and his condition worsened. Every available means was used to restore him to health but, on April 12, 1850, after he had suffered for several months, Judson departed from this world and entered into the presence of his Lord whom he had loved so much and served so well.

So ended the earthly life of Adoniram Judson. But of his influence and ministry, it may be said of him as it was of Abel that, "He, being dead, yet speaketh".

Perhaps no statement better summarizes Judson's dedication and fervour for the cause of Christ than the one that he made when he was fifty-eight years of age. In a message to Christians in America he said, "You have but one life to live in which to prepare for eternity. If you had four or five lives, two or three of them might be spent in carelessness, but you have one only. Every action of that one life is colouring to your eternity.

How indeed should we know what will please him, but by his commands. Obey these commands and you will not fail to please him. And there is that last command just before he ascended to the Father, Go ye into all the world and preach the Gospel to every creature'. It is not yet obeyed as it should be. Fulfil that and you will please the Saviour.

Someone asked me not long ago whether faith or love influenced me most in going to the heathen. I thought of it a while and at length concluded that there was, indeed, little of either. But in thinking of what did influence me, I remembered a time out in the woods, back of Andover Seminary, when I was almost disheartened. Everything looked dark. No-one had gone out from this country. The way was not open, the field was far distant and in an unhealthy climate. I knew not what to do. All at once that last command seemed to come to my heart directly from heaven. I could no longer doubt, but determined on the spot to obey it at all hazards for the sake of pleasing the Lord Jesus Christ".

Adoniram Judson was in the goodly succession of those men of whom the world was not worthy. To be sure, he was not a perfect man. He made many mistakes. There were times when he manifested impatience and irritation; times when he failed to take care of his body which was the temple of the Holy Spirit; times when, in my estimation, he neglected family responsibilities; times when he wrestled with pride and self-love, and lost; times when he lost his temper and spoke or acted impulsively and times when he held erroneous views (*e.g.* his period of asceticism after his first wife's death). Nevertheless, he was a trophy of God's grace, through whom we may receive much encouragement.

Three lessons might be of profit to us in conclusion:

1. The conversion experience of a man often has an effect upon the whole life to follow, not only in that it sets him in a new relationship and new way of life but in as much as there is a strong sense of devotion and gratitude, an unflagging zeal and determination of purpose. Judson's conversion was an unusual one and so evidently a sovereign act of God.

2. It is men who believe soundly and fervently who are responsible for enduring spiritual works. Many statements are found in Judson's diaries and reports which indicate his faith in the absolute sovereignty of God, unconditional election and particular redemption. Judson's spiritual world was Calvinistic, whereas today those who believe in free grace are in a minority. Andover seminary, where he trained, was Calvinistic. Gardiner Spring, the author of "The Distinguishing Traits of Christian Character", was one of his best friends. The Philadelphia Baptist Association, whose first missionary Judson was, was wholly committed to the 1689 Confession. Judson did not have to battle to regain the foundation we have almost lost, yet the truth formed the basis of all his work as it does ours. He evangelized in the apostolic fashion, never pressurizing the Burmese to make premature profession of faith.

3. His ability to persevere was of a very high order. May we be enabled by God's grace to receive encouragement from this pioneer that God's name might be exalted and his kingdom of grace and glory advanced in the world today!

Television is here to stay. Masai herdsmen pass the missionary's house on their way to and from the government hostel with its large viewing screen. The minister evangelising a country village in Japan draws annoyed housewives from the afternoon serial. The remotest hamlets in India are now within reach of the telstar satellite and so are open to education and government propaganda on birth control. Geoffrey Thomas here deals with a highly relevant subject.

Television and the Christian

THE CHRISTIAN WORKS WITH CERTAIN BASIC ASSUMPTIONS; FIRSTLY, that in all of life he is to glorify God and that every activity presents him with this possibility; secondly, that the Word of God has something to say on every activity and that it was inspired with this age as much in mind as the times in which it was written. If the Scriptures have nothing to say about television then they are silent about one of the most important influences in Britain and many other places today. The average viewer in Britain (and he may be typical of the European) watches 19 hours of T.V. a week, *i.e.* over two and a half hours a day, amounting to eight years of his life. In America and Japan television has reached saturation point in over 90 per cent. of the homes, where the *average* set runs for five or six hours a day, which is between 15 or 20 years of a man's life. I now see the point of the title of one of my friend's tracts, "Eat, Drink and Watch Telly"! Never were so many joined in one cult at one time; never did the common act of so many mean so little. The British do not really work together, live together, or pray together; they only escape together.

What help can the Bible give to us about television? A Christian asks such questions as, Do I buy a set? How should I watch? What programmes? For how long? What should I do about my children and the programmes they see? Such questions are troubling many people; Mary Whitehouse has become a household name in Britain for her "Clean Up Television" campaign which developed into the "National Viewers' and Listeners' Association". In America too, voices of concern have come from many quarters; Eliot Daley wrote in the *T.V. Guide*, "What produced those pot-smoking, rebellious demonstrating kids?—television!" He believes that T.V. has robbed many children of their childhood, writing, "Back in what should have been the simple intimacy and security of pre-school days we let the world burst in on them. Adult banality, precocious commercialism, visions of evil, all flooded their waking hours". Another critic is Daniel Boorstin, a Director of the Smithsonian Institute, whose chief concern is that T.V. has segregated us from reality itself. He writes, "Of all the miracles of T.V. none is more remarkable than its power to give so many hours of our experience a new vagueness

. . . For our T.V. experience we do not need to go out to see anything in particular. We just turn the knob. Then we wonder while we watch—is this programme 'live' or is it 'taped'? Is it merely an animation, or a simulation? Is it a re-run? . . . A new miasma—which no machine before could emit—enshrouds the world of T.V.! We begin to be so accustomed to this foggy world, so at home and solaced and comforted within and by its blurry edges, that reality itself becomes slightly irritating."

More thorough is a large volume recently published by Milton Shulman called *The Ravenous Eye*, in which his conclusions are that T.V. has advanced disrespect for authority and suspicion of established institutions, decline in orthodox religious belief, growth of underground and drug cultures, sexual permissiveness, individual violence, social fragmentation, the generation gap, sporting xenophobia and gambling. Shulman demonstrates the power T.V. has to create attitudes like no other invention. Communist countries use television to encourage respect for authority and established institutions, patriotism, orthodox Marxist belief, strict sexual morality and social unity. Other social commentators have also pointed out that T.V. can produce mass ideological manipulation, create worthless demand and impose on people a whole range of values that the T.V. company desires to advance.

It is significant that this wave of criticism comes from outside the Christian community. It means firstly that we as Christians must evaluate these concerns ourselves and take them seriously otherwise we are condemned in that the world has more insight than we have. Television is a most influential invention; it is not enough for us to say, "Yes, we have a T.V. but we support Mary Whitehouse's desire to clean up T.V." What does that mean? How is this to be translated into concrete action and what is that action? Secondly, men apart from God's revelation are perplexed as to the cause of the evident sickness of society; one says that it is pornography, another that it is communism, another that it is sacramentalism, another the power of the trade unions, another that it is statism, another secular education, another modernism, another that it is Arminianism. Each has his theory and diagnosis and perhaps launches his society or organisation to deal with it. He absolutises this one evil and channels all his energies to combat it; he is merciless in his portrayal of its pernicious effects. The Christian, though, remembers that the beast that rises from the sea in the book of Revelation has seven heads. Evil is multifarious; television can no more be blamed as the single cause of society's decay than the writings of Dr. Spock. We are fighting a war on many fronts against a host of enemies.

Having a Television

A television set is like a radio, a tape-recorder or even a book—a means of communication. There is nothing evil *per se* in that machine. A few churches depend on closed-circuit television systems in order to accom-

modate the overflow crowds who come to attend the services. Yet there is something that separates television from the other media and it is that it is especially a means of entertainment. No-one has a T.V. set solely for the Open University and symphony concerts. Most Christians who have a set watch the information programmes on wild life, antiques, popular science, world news, politics, the children's programmes and minority interest programmes—like those in the Welsh language! These are watched as a means of recreation just as the more popular sports programmes and those designated "light entertainment". Christians do not only have a T.V. set "for the news", and much of what passes for news is shown for its entertainment value. We must face up to what is a revolution in many Christian households. Can we justify a medium largely designed to entertain people in our homes? What dangers does this present? How can Christians safeguard the life of their families?

A Christian's justification for having a television would begin with the fact of our being made in God's image and that the pattern of his creation was to work and then to rest from his labours. This is the structure of our existence too; Christians need to relax; ministers need recreation. The story is told of the aged Christian warrior watching some men at falconry and admiring the plumage and skills of the birds as they soared and dived on their prey. Along came a young Christian full of zeal bursting with indignation at the old believer wasting his time so idly. "Come on father", he cried, "Can't you see a world perishing and needing the gospel?" The old man smiled at him kindly and said, "The bow which is never unstrung soon loses its suppleness". To relax and unwind to God's glory is as important as working to his praise. The Lord does not want us to burn out but to burn on.

Hence the rules that govern whether a Christian has or does not have a T.V. set are the same basic guidelines which cover all "matters indifferent" (the adiaphora), that includes the category of those things not forbidden by God nor commended by him. If one has a T.V. set it is not sin; if one does not have a T.V. set it is not sin. All such things are lawful to us. However, there are the familiar restraints which prevent Christian liberty becoming Christian licence. "I will not be brought under the power of any" says Paul (1 Cor. 6:12). If a person cannot control his watching; if it panders to certain weaknesses of the flesh and of the mind so that he spends excessive hours watching it he is under its power and he *must* get rid of it. "All things are not expedient," Paul adds; not everything is profitable nor convenient nor useful to the Christian. He must ask such questions as, "What help will I get from this? What help will my family get? How will it affect my stewardship of time and of money? Will this make me a more mature person? How is it going to influence my family relations?" Such questions will obviously be answered in different ways. One can imagine what a boon television is

to an elderly lady who is room-bound with an incurable disease. Whatever conclusions are reached there must be no judgment or censure, for the Christian is free. In my own congregation half the elders and a third of the deacons do not have a television set and this has never been a bone of contention between us. That is the position I maintain. I know there are those who believe that Christians ought not to have T.V. under any circumstances.

Guidelines for watching television

If the Christian has a television set what rules can be suggested to help him and his family in responsible viewing? The following points are based on suggestions by a certain religious organisation.

1. The danger of television watching is that it is habit-forming and certain techniques are employed to keep people glued to their sets. It has been discovered that people tend to stick to one channel, and that they tend to watch programmes *following* the programme they have set out to watch, so a low-popularity programme will be put in juxtaposition to a popular series in order to boost the number of those watching. Also, so as not to miss the programme they want to watch, people tend to switch on before the programme has started. Even with the most disciplined it becomes difficult to switch off when a programme has ended, but this is what must be done—and that book taken down, that visit made, or that meeting attended.

2. Programmes with gratuitous violence and horror should be forbidden at any time and for any age. Violence is not entertaining. When you are walking home alone at night and two men begin to close in on you—those sensations are not pleasant. Anything which presents injury and pain as a means of entertaining and gratifying man's instincts is dulling his sensitivity and moral outrage and capacity for true sympathy with the victims of hoodlums and vandalism.

3. The idea must not develop that all members of the family have an equal right to view all programmes.

4. T.V. has no place when all the family meets to eat together in the evenings. This is one of the rare occasions when the youngest and the oldest members are in one place and the affairs of the day can be talked about.

5. The Lord's Day should be totally free of T.V. watching. Most Sunday television is dubious entertainment.

6. Parents should agree beforehand on the choice of programmes for children to watch. Do not argue in front of the children either before or after the programme. Turn unsuitable programmes off, explain the reason fully. Awaken your child's appreciation and reaction.

7. Parents and teachers should give T.V. producers their positive appreciation and congratulations and not only their complaints. Whenever Dr. Lloyd-Jones has appeared on television it has been to our profit

because he speaks with authority which note is missing in most religious and other discussion programmes. How often in hearing *Any Questions?* has one longed that one of the team should represent the historic Christian position? It is then good to encourage the broadcasting authorities to invite conservative evangelicals to speak. Send a card occasionally to the programme director marking your approval or disapproval. Insist that in any general T.V. policy those responsible do not forget that T.V. is primarily viewed in homes. This family atmosphere should be respected especially on Saturdays.

8. Finally, children's programmes should be at times which respect the pattern of family life and be set before normal bed-time hours.

Here then are some useful guidelines for thought, discussion and action. One might insist on the positive side of family love, mutual involvement and healthy relationships where parents spend time with their children and play games like Scrabble and do jigsaws together, rather than the children being sent off to watch their programmes simply to give the parents peace.

One must also sound an alarm about the diet of drama which is the portion of many children in Christian homes. Whether the sort of fiction presented on T.V. should *ever* be part of the Christian's life-style is an important question. It may be easy to keep younger children disciplined in watching the children's programmes, but a household of teenagers is another matter. There can be no double standard here. If parents watch dramas so will their children, and the problem is accentuated by the fact that there is no knowledge beforehand what the programme is going to show. Dabney has much advice here which is solemn and searching if unfashionable in "Dangerous Reading" (*Discussions*, Vol. 2, pp. 158-170). If one has intelligent children then the loss of T.V. in the teen years will hardly be a disadvantage and will not be missed. It is not so easy if they are children who do not enjoy reading good literature. If they have grace in their lives it becomes easier. Even the youngest can be taught to be discriminating and can see in T.V. a world blossoming in sound and fury but little else. It is a world of technical triumphs, skilled performances and talented people but it does not look at life, it looks away. The "top ten" programmes do not answer the top ten questions; they scarcely dare to ask them. A book examining T.V. audiences show that most people feel guilty about the time they waste. The editor asks, "Why these Calvinistic hesitations about televiewing, in contrast with the self-satisfaction associated with reading?"*

Tell him someone.

Geoff Thomas has written an evaluation of T.V. today on the basis of Philippians 4:8, "Whatsoever things are true,—honest,—just,—pure,—lovely,—good report," which we hope to include in the next issue.

**The People Look at Television*, Gary A. Steiner, p. 59.

The following material by the editor is based on an address given at the fifth Carey Conference reported in this issue.

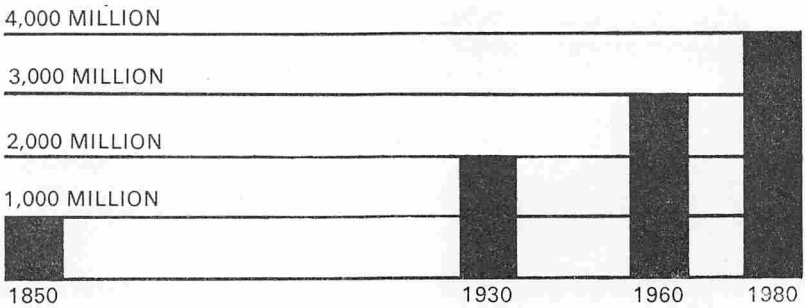
Evangelicalism Today — A World Survey

SINCE THIS SURVEY CONCERNS EVANGELICAL CHRISTIANS IT IS NECESSARY to define what an evangelical is. An evangelical is one who believes in salvation from guilt, condemnation and eternal perdition through faith in Jesus Christ and his atonement. Christ's righteousness is imputed to the believer and upon this basis alone a sinner is justified. Authority for the proclamation of salvation is derived from Scripture. The evangelical believes in the inspired Word of God which declares the only true God; his character, his law and his Gospel. Into the world he has sent his Son, born of a virgin, crucified, risen, ascended. The life of Christ reminds us of the omnipotence of God and supernaturalism. The evangelical believes in the supernatural: the creation, the flood, angels, devils, the miracles and the new birth. Indeed, an evangelical is such because he has been born from above and can give testimony to the life of God in his soul. This life is born in him and is sustained in him by the same Holy Spirit who inspired the Scriptures. These are the minimum requirements of evangelicalism.

The nature of the truth believed by the evangelical gives him a sense of urgency. The apostles were given a commission to preach the Gospel to every creature and to teach all nations, baptising them in the name of the Father and the Son and the Holy Spirit. That this commission is binding upon the Church to the end of the age and therefore binding upon us, is seen in the assurance attached to the commission by our Lord that he would be with us, even to the end of the world (Matt. 28:19, 20; Mark 16:15, 16).

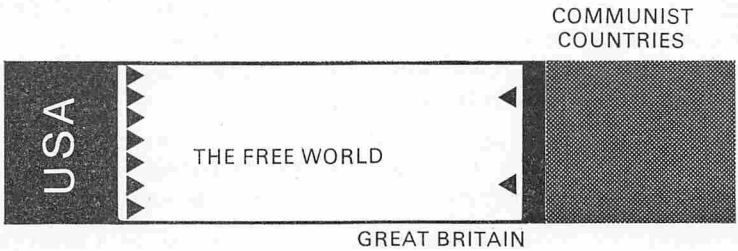
The gravity and complexity of this commission means that evangelicals cannot afford to ignore each other or hive off and "do their own thing" irrespective of the others. The nature of the Church, and the nature of our spiritual responsibility as a whole, requires that we take a vital interest in the work of preaching the Gospel to the ends of the earth. Such an interest requires an appraisal of the state of evangelicalism. The Gospel itself and the Church from which it is proclaimed are matters of immense importance.

As we view our responsibilities to preach the Gospel to every creature we are impressed by the enormity of the task, made even greater by the unprecedented increase in the world population.



About one-third of the world's population is held behind curtains, whether they be of iron or bamboo. There is no way through. We can only surmount the curtains by radio. Apart from radio and a very limited personal ministry of encouragement to believers in Russia and Eastern Europe our attention must be concentrated on the free world.

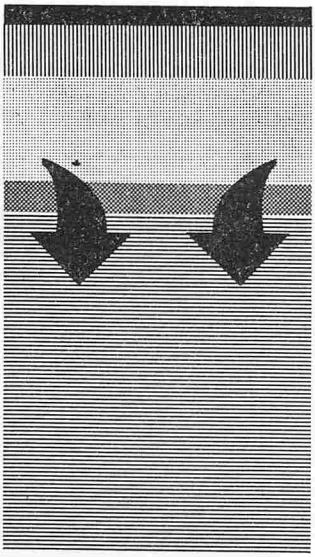
By far the major evangelical influence in the free world stems from North America. For every evangelical missionary sailing from the shores of Great Britain there are about five from the North American continent. Of course, missionaries emerge from many other countries and language groups but North America is by far the dominant influence in the free world as far as evangelicalism is concerned. This is due not only to economic resources but also the fact that Americans are a people characterised by zeal and vision:



In studying and analysing evangelicalism today we can, generally speaking, distinguish the following categories:

1. THE REFORMED.
2. THE FUNDAMENTALISTS.
3. THE NEW EVANGELICALS.

The selection of these categories call for a few paragraphs of explanation. In a survey of evangelicalism we cannot ignore the ratio of evangelicals to liberals. When we say "liberals", we mean committed church-going liberals rather than non-church-going nominal Christians. This ratio is very hard to assess. The following diagram may give an approximate idea of the proportions:



Moreover it is impossible in a study like this to avoid generalisation. For instance, a large denomination such as the Southern Baptist Convention which numbers twelve million, contains all kinds and sorts within its ranks—liberals, new evangelicals, fundamentalists and even some reformed men such as Ernest Reisinger (a trustee of The Banner of Truth) and Gerald Primm (editor of the American *Sword and Trowel*). The Convention is a very aggressive denomination whose seminaries are rapidly becoming liberal and whose main emphasis seems to be loyalty to the Convention and to its massive programme.

A separate study could also profitably be made of evangelicalism within other bodies such as the Lutherans, the Dutch Reformed, Presbyterian and Methodist denominations, as well as "the Brethren".

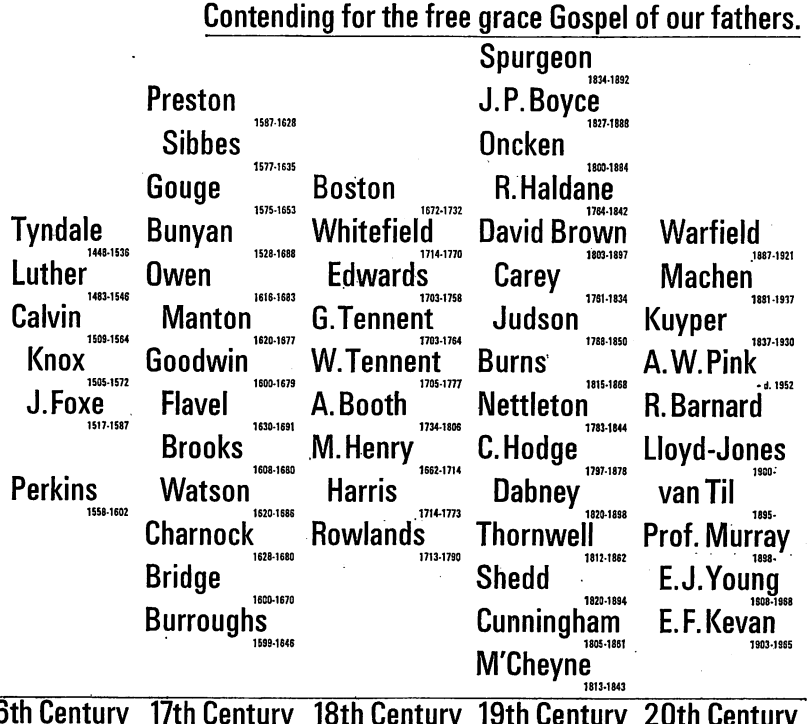
The charismatic movement has unexpectedly emerged as a great power to advance the cause of Ecumenism and union with Rome. The relationship of the charismatic movement to evangelicalism is a subject in itself. Charismatics are found among liberals, Roman Catholics, Anglicans and among evangelicals generally. The charismatic movement is strong within bodies where there is a minimum of expository preaching. Charismatic advance has been strong within the Baptist Union churches in England and also within the Anglican churches.

Some may wonder why neo-orthodoxy should be excluded from evangelicalism and be included in non-Christian Christianity (see diagram). As a theological influence neo-orthodoxy emerged in Europe in the 1930s, its most famous exponents being Karl Barth and Emil Brunner. Jacques Ellul and Thomas Torrance are its best-known representatives today.

Neo-orthodoxy challenged the old Modernism and seemed to speak with the voice of the Reformers. But like the story of little Red Riding Hood it was discovered not to be Grandma at all but a big bad wolf in disguise —so neo-orthodoxy, despite the brilliantly attractive style of Karl Barth, has turned out to be the old universalistic liberalism dressed up in the Reformers' night-gown and night-cap. For all the finery of speech the basic presuppositions of neo-orthodoxy concerning the Word of God and the supernatural are the same as the old Modernism. The influence of neo-orthodoxy is waning today[1] but even if it were on the increase we would not accept it as evangelical. This is the verdict of scholars.

1. THE REFORMED

Believing the biblical doctrines spelled out in the historic creeds of the Reformation, the Westminster Confession, the 1689 Baptist Confession and others, this is the only group which has a glorious history spanning the centuries. The other two (Fundamentalism, and the New Evangelicalism) are twentieth century developments. For the Reformed category one could go back to Augustine and Athanasius or begin to write the preface with Hus, Wycliffe and Bradwardine. The full story would more than fill the pages of the Encyclopaedia Brittanica. The only way to take in the history at a glance is by selecting some of the better known leaders as follows:



The lives and writings of these men form a distinctive testimony. A few comments on the selection may be helpful.

John Foxe is included not only because of his convictions and testimony but also because of the extraordinary providence of God in his being enabled to chronicle the testimony of the martyrs whose blood laid the foundation for the inheritance to follow. Those who love the Puritans have their preferences. There is a host from which to chose. I have included both Bridge and Burroughs, not because they were independents but because they were close friends and friends should not be separated!

The Tennents of the eighteenth century formed a remarkable family. There were four brothers who were all ministers but Gilbert and William were the best known.

J. P. Boyce helped lay the foundation of the Southern Baptists. The thrilling story of his life needs retelling. Carey Publications is seeking to meet the challenge while both the Evangelical Press and the Banner of Truth are working on volumes which will complement each other in illustrating the rôle and importance of Asahel Nettleton in the history of revivals and evangelism in America. The reference to the Hodges includes Charles and his son Archibald Alexander. If you wish to include Caspar Wistar Hodge, do so. In fact you may wish to construct your own gallery of the faithful. The Scriptures recount past encouragements and also declare that we should not remove ancient landmarks. There is, of course, the danger of garnishing the tombs of the prophets while not living and exerting ourselves in our day as they did in theirs. Let us guard against that.

When we come to this century the name of Rolfe Barnard is chosen because he kept the flame of free grace burning in some parts of America when it could easily have been extinguished. A rambling hollerer, he was accustomed in preaching to wander from Dan to Beersheba—but it was all holy ground! He was essentially a preacher whereas you may observe that there is a distinct lack of preachers when we survey the ranks of the Reformed for this century. You may think of other lacks but truly is not the lack of powerful preachers the most serious? We can be deeply thankful for the few we have had, and not so much as a grain of criticism is intended to lie upon the Reformed writers and apologists that there have been. I have heard Professor John Murray preach with much unction and no suggestion is being made that Cornelius van Til is not a preacher. What I am saying is that, generally speaking, the thrilling, mighty men of unction, noted above everything else for their preaching—that such are very hard to find in our century. Modernism has come in like a flood and it is natural that the emphasis has been on scholarship and writing. But even with Modernism is not powerful preaching the best antidote? This does not mean that there need be any conflict between scholarship and preaching.

The contribution by way of writings from A. W. Pink is very considerable despite eccentricities and some poor exegesis. Pink's life reflects a trend. In the face of declining evangelicalism he tended to retreat from churches and from preaching in preference for the pen—yet there is evidence that his early preaching was of a noteworthy calibre. We must not retreat from the pulpit. The power of the preacher is not excelled by the power of the pen.

Moreover, we must strive with all our might to keep a healthy balance. The Reformed Faith is not a proclamation of the cultural mandate, is not participation in politics, is not intellectualism, neither is it a debating society nor an academic institution! Opponents of free grace would have it so—but it is not so. The Reformed Faith is the everlasting Gospel, the whole counsel of God preached with the Holy Ghost sent down from heaven. Moreover, the Reformed Faith is not something that can be upheld apart from local churches. The Church of the living God is the foundation and pillar of the Reformed Faith. The foundation is not academies, societies, seminaries or institutions, however orthodox they may be. All such, as well as the cultural mandate, politics, schools, libraries, books, lectures and publishing ventures are subservient to the Reformed Faith as it emanates from the churches and are to be used as tools and helps, but are never to be permitted the dominant place. This truth was all but extinguished in the first half of this century but it has revived and a steady advance has been taking place over the last fifteen years. This improvement being seen particularly in the emergence of vigorous churches.

It began with the republishing of Reformed books, the contrast between the biblical depth of the old evangelicalism and the superficiality of today's Gospel bringing many evangelicals to study and then to embrace the doctrines of grace. Individuals began to come together to form Reformed churches, and leaders from these churches began to come together for ministry and encouragement at Conferences.

The Reformed Conference in Pennsylvania which for several years met at Pinebrook but which now gathers at Harvey Cedars is the best known of its kind in America, Al Martin being the foremost preacher of this gathering. There has also been a coming together in the South of the U.S.A. where it is their custom to think big. They call their conference the *International Free Grace Conference* (reported in issue 21). At Flint, Michigan, the third annual gathering in the northern areas of the U.S.A. has just been concluded successfully. The first Reformed Conference for the West Coast has been planned for July 21-26 this year. The Canadians also are planning their first Conference for May 1975 (details from Max Latchford—see back cover).

In Britain, Reformed ministers gather at Leicester and the twelfth such gathering is about to take place. Led by a Presbyterian, the Leicester

Conference does not debate the Baptist question. The most vigorous growth of the Reformed faith is among Baptists. The Carey Conference reflects this in the United Kingdom. The South Africans have an annual Reformed Conference which is interdenominational and multiracial. All these Conferences have grown in size and influence. Such gatherings have begun in Australia and New Zealand and are likely to emerge in other parts of the world.

A further annual conference which has its own unique character is the Puritan Conference (now called the Westminster Conference) which has met at Westminster Chapel in London since 1950. It is chaired by Dr. Martyn Lloyd-Jones and many of the subjects presented have illustrated the wealth of our Reformed inheritance.

What about publishing companies? As far as America is concerned, the position is confused. Grand Rapids has more Christian publishing houses to the square mile than any other centre in the world. Most of these used to be solidly Reformed but now much of a superficial character is put out. Nevertheless, Baker Book House has excellent titles under preparation both past and present and Eerdmans, Zondervan and Kregel stock notable Reformed titles. Presbyterian and Reformed Publishing Company have a fine catalogue marred only by a few neo-Calvinistic (Amsterdam philosophy) books. Also some of their treatises belong to the heavy artillery type, weighty and well bedded in concrete foundations. The need continues for more readable material, useful and attractive to make known the doctrines.

Of the smaller American publishers Pilgrim Publishers have made an impact by setting out to republish the entire set of Spurgeon's sermons. The half-way mark has been reached. Reiner, Mack and MacDonald (and there may be more) are other names in the field.

The Banner of Truth wears the golden crown of Reformed publishers, being unrivalled for distinctive qualities. The Evangelical Press could easily become a publisher of tremendous significance particularly with a strong missionary flavour. Carey Publications is noted for Reformed Baptist titles. The emergence of publishing ventures and distribution centres is a feature of the Reformed awakening. Cassette copying machines are used to spread the message.

The chaos following the spiritual battles of the past has meant that not a few pastors of Reformed persuasion have inherited a backlog of problems which can take a lifetime to sort out. It is easy to become discouraged and some give up in despair. It is not easy to create initiatives in evangelism and carry on a vigorous witness in a community if the strength of the leaders is drained away by problems arising from tradition. Bearing this in mind it is nevertheless distressing to observe the weakness of some Reformed men in the area of evangelism, which is reflected also in the paucity of suitable literature for unbelievers. Some are so scared

of shallow Arminian evangelism that they end up with very little evangelism at all. If the Reformed are to continue to forge ahead they will need all the combined qualities of the heroes mentioned in the diagram; the courageous enterprise of the Reformers, the rich expository preaching of the Puritans, the unquenchable evangelistic zeal of the eighteenth century revival preachers and the extraordinary missionary zeal of the missionary pioneers of the last century. Time ought not to be wasted on scrapping over non-essentials. The tendencies to isolationism and extreme independence and fragmentation should be avoided like the plague.

2. THE FUNDAMENTALISTS

Understanding of the Fundamentalist movement will be easier if we bear in mind that it gradually changes in character as it develops, becoming more aggressively separatist and dispensationalist. There have been Reformed leaders among the Fundamentalists but now spokesmen like George Dollar are extremely intolerant of Reformed theology. Dollar warns against crusading Calvinism[2]. The movement can be traced back to 1876 when conferences were held to consider the defence of the historic Christian Gospel. At one of these conferences (1895) a list of fundamentals was put forward as representing certain irreducible and indispensable doctrines of the Faith.

The tide of unbelief which we call Modernism gradually rose through the nineteenth century, reaching mighty flood proportions towards the end. The story of the downgrade controversy and how Spurgeon resisted the tide, but was swept out to sea, is well known.

When we think of this, the observation needs to be made that the clash between liberals and evangelicals during the first quarter of this century was greater in America than in Britain. B. B. Warfield and J. G. Machen were great leaders used in the battle, the counterpart of which did not exist in Britain. The extreme unbelief of the liberals can be seen in that they believed in God's universal benevolence without wrath, in man's essential goodness, and in Christ, not as a vicarious sacrifice, but only as an example. They rejected his virgin birth, miracles and resurrection. All religions to a liberal were regarded as helpful. Christianity to them was a mere contributor. The Bible to the liberals was a human book not meant for doctrinal but rather for moral and ethical purposes.

A significant development took place in 1909 when a set of twelve treatises was published bearing the title *The Fundamentals.* Two wealthy Californians provided funds for the set to be sent to every pastor, theologian, student and Sunday School Superintendent in the English speaking world. Eventually, over three million copies were circulated. B. B. Warfield, James Orr, J. C. Ryle, Robert Anderson, Charles Erdman, Handley Moule, Griffith Thomas, R. A. Torrey, A. T. Pierson

and Campbell Morgan were among the contributors. The inspiration of Scripture, the deity of Christ, the virgin birth, the miracles, the atonement, regeneration and the resurrection were expounded. There were chapters exposing the heresis of Romanism, Darwinism, Mormonism and Jehovah's Witnesses. Five fundamentals in particular were emphasised: (i) The inspiration and infallibility of Scripture, (ii) The deity of Christ, (iii) The virgin birth and miracles, (iv) His penal death, and (v) His resurrection and second coming.

But who are the Fundamentalists today? Various aspects of the history of Fundamentalism have been described by such authors as Stewart Cole, Norman Furniss, Ernest Sandeen, Edwin N. Rian, Louis Gaspar and George Dollar.

T. T. Shields, W. B. Riley and J. Frank Norris are described by Dollar as the Prima Donnas of Fundamentalism. There are a number of Fundamentalistic individualists who have built up empires around themselves, men such as John R. Rice, who is noted for his anti-Calvinism. The Bob Jones dynasty is another group in the anti-Reformed category. Other well-known individualists are Jack Hyles (church membership: 14,000) and Jerry Falwell (Sunday school: 19,000). These men and groups differ greatly. For instance, T. T. Shields of Jarvis Street was Reformed in theology but is regarded as a Fundamentalist because of his involvement with Fundamentalism, his emphasis on separatism and his fiery opposition to compromise with Rome or Modernism.

In 1936, Gresham Machen, formerly a professor of New Testament at Princeton Seminary, together with one hundred others, were expelled from the Northern Presbyterian Church thereafter forming the Presbyterian Church of America. Another separation, which was an unnecessary one, was due to pre-millennialism, which division helps to illustrate one of the main flaws in Fundamentalism. This division over pre-millennialism resulted in the formation of OPC (Orthodox Presbyterian Church) and the Bible Presbyterian Church led by Carl McIntyre, the leader of the ICCC (The International Council of Christian Churches). Whereas the OPC (opposed to dispensationalism) is Reformed, the Bible Presbyterian Church, whose leaders are mostly pre-millennial, is regarded as Fundamentalist.

Affiliated to the ICCC are two hundred and two denominations, some of which if not Reformed have sympathies in that direction. Although belittled by the New Evangelicals, Carl McIntyre exercises a strong influence for Fundamentalism in some countries. For instance, during 1974 McIntyre spent time with the President of South Korea and addressed that nation over the TV network. Support in Britain for McIntyre is practically nil. The cause of the Fundamentalists hardly exists in England, Wales and Scotland. It is more discernible in Northern

Ireland because of Ian Paisley. Repugnance has increased among believers when it comes to mixing politics with the Gospel.

Secession Baptist groups in America form a substantial part of the Fundamentalistic world such as the GARBC and CBA which have seceded from the Northern Baptist Convention. It might be helpful to take a bird's eye view of the main groups as follows:

American Baptist Association (ABA) 3,300 churches. 700,000 members. Began 1925. Described as, "missionary, Orthodox, Fundamental, Premillennial and Militant Baptists". This group is "landmark" which put simply means that they believe that the Baptists, from John the Baptist's day to this, form the only really true Church, and they are that Church!

Baptist Bible Fellowship (BBF) 2,000 churches. One and a half million members. J. Frank Norris was the originator. G. Beauchamp Vick, J. W. Rawlings, Noel Smith and W. E. Dowell are leaders today. Magazine: *Baptist Bible Tribune.*

General Association of Regular Baptist Churches (GARBC). There is respect for the 1689 Baptist Confession. Premillennial and pretribulational belief is firm. Leaders: Robert T. Ketcham, Paul M. Jackson and Joseph M. Stowell. Magazine: *The Baptist Bulletin.*

The Conservative Baptist Association (CBA) 1,700 churches. There has been strife over eschatology. Compromise with the New Evangelicals has increased. Strong anti-compromise leaders are G. A. Weniger, Monroe Parker and B. Myron Cedarholm.

The Independent Fundamental Churches of America (IFCA) 900 churches. 125,000 members. Leaders: C. L. Feinburg, M. F. Unger, J. F. Walvoord and W. E. Ashbrook. Magazine: *The Voice.*

World Baptist Fellowship (WBF) 566 churches. Leaders: E. Oldham, Gerald Fleming. Magazine: *The Fundamentalist.*

The influence of some of these Fundamentalists is profound throughout the American continent and beyond. There is a tremendous emphasis on organised evangelism and on Sunday Schools. The magazine *Christian Life* lists one hundred of the largest Sunday Schools in the country. It is regarded as an honour to be on this list. Decisionism, or the method of getting professions of faith, is developed to a fine art by some and it is not unknown for children to be collected on a Sunday and be returned after hamburgers in the bus and immersion in water at church—*bussed, bunned and baptised, all in a day!* There are, however, signs within the ranks of fundamentalism of reaction against such shallowness and boasting about bigness which some deride as "Jumboism".

But we return to the story and recall that Fundamentalism did not win the battle against liberalism. The majority of churches, seminaries and institutions became liberal. Fundamentalism lacked an integrated theology.

The lovelessness and general inadequacy of Fundamentalism gave birth to the New Evangelicalism and its founding fathers. Carl Henry in his book *Responsibility in Contemporary Theology* (1957) expounds the following: 1. A lack of theological perspective, 2. A neglect of great exegetical and theological literature, 3. The activity of vitriolic polemics, 4. Neglect

of the doctrine of the Church, 5. Pre-occupation with premillennial dispensationalism.

The first of the objections stated above is confirmed by George Dollar in his recently published *History of Fundamentalism.* He declares that, "American Fundamentalists have never felt that they had a special obligation to continue the truths and the traditions of the Reformation, but have put foremost their purpose to restore every truth and discipline of the apostles". This is typical of the simplistic approach of Fundamentalists who, apart from some encouraging exceptions particularly in the GARBC, emasculate the doctrines of grace.

It is worth observing at this point that the Concise Oxford Dictionary is in error when it defines Fundamentalism as "maintenance, in opposition to Modernism, of traditional orthodox beliefs such as inerrancy of Scripture and literal acceptance of the creeds as fundamentals of protestant Christianity". Fundamentalists lost sight of the creeds of the Reformation. If Fundamentalists knew and embraced the content of those creeds they would become Reformed. On the contrary, Fundamentalists have often been guilty of speaking against creeds, which is to be guilty of fostering ignorance and opposition to the faith of our fathers.

We conclude this section by noting that the shortcomings of Fundamentalism opened a way for the rise of the New Evangelicals.

3. THE NEW EVANGELICALISM

After the Second World War a new movement began to make itself felt. Critical of Fundamentalism and dissatisfied with its methods, the call was made for something better. Harold Ockenga, Carl Henry and Edward Carnell were noteworthy pioneers of this new movement which has grown rapidly and which now claims leadership of worldwide evangelicalism. Harold Ockenga of the famous Park Street Church of Boston wrote an article, "Can Fundamentalism Win America?" His answer was in the negative. Carl Henry's book, "The Uneasy Conscience of Modern Fundamentalism", was another indication of a desire for something better than Fundamentalism as it then existed. Edward Carnell, a brilliant student who trained under Cornelius van Til, emerged, as did Bernard Ramm, both men proving themselves competent in giving expression to the New Evangelicalism, which stressed several issues such as the need for attention to be given to social issues and ethics, apologetics, evangelism, education and Christian unity.

In 1947, Charles E. Fuller, established Fuller Seminary on the west coast of North America, a school aimed at achieving unexcelled academic prowess, based upon conservative evangelical foundations. Ockenga, Wilbur Smith, Charles Woodbridge, Harold Lindsell and Carl Henry contributed in one way or another. Also stressing theological scholarship

was the Evangelical Theological Society, established by members of the faculty of the Gordon Divinity School in 1949.

A fortnightly periodical called *Christianity Today* began in 1956, Carl Henry being called from Fuller Seminary to be the editor. Where Fundamentalism had been inadequate this new organ sought to give scholarly expression to the plenary inspiration of Scripture and also to express the social responsibility of believers. A further emphasis was the aim of irradicating the fragmenting and splintering tendencies of Fundamentalism, especially over eschatalogical differences (premillennianism and dispensationalism).

Spiritual movements have in most cases been led by preachers. Billy Graham has become the foremost leader and statesman of the New Evangelicals. The two world congresses, the first at Berlin in 1966, and the one held at Lausanne in 1974 express the convictions, aims and beliefs of the New Evangelicals who bid to lead the world of evangelicals. "Every evangelical should be aware of Lausanne and get behind it in whatever way he can" (*Christianity Today*, March 15, 1974).

Crusade magazine has proclaimed John Stott as the theological leader of the congress. At Berlin, Harold Ockenga was much to the fore. Other well-known personalities and spokesmen are J. D. Douglas, Harold Lindsell, Paul Rees, Stephen Olford, Peter Beyerhaus, Helmut Thielicke, Elton Trueblood, Richard Halverson, Donald Hoke, Michael Green, Stanley Mooneyham, Walter Kunneth, Jack Dain and Sherwood Wirt.

The new evangelical movement has increasingly drawn evangelicals from all quarters, all countries and all denominations; from Larry Christensen, the Lutheran Pentecostal, to Donald P. Shoemaker of the Brethren Assembly of Long Beach, California. There are many reasons for this. The movement has purpose, boasts of scholarship, gives serious attention to the major issue of evangelisation and avoids undue emphasis upon such non-essentials as premillennialism. An open forum is offered for all kinds of expression. Pro- and anti-Charismatic expression was made at Lausanne. The doctrines of grace were stated in back rooms at Berlin but seemed totally absent at Lausanne[3]. A modest statement by Philip Hughes on God's sovereignty in creation and redemption appeared in *Christianity Today* (September, 1974) but such articles are rare.

How are we to assess the New Evangelical Movement which increasingly claims the following of hitherto uncommitted evangelicals, whether in France, Japan, Mexico, Canada or Australia?

Robert Lightner of Dallas Seminary, Millard Erickson of Wheaton College and Harvie M. Conn of Westminster Seminary have written on the theology of the New Evangelicalism The contrast between Conn and Erickson is sharp, Conn saying four times as much in half the space in

his excellent, brief, *Contemporary World Theology, a Layman's guide-book,* published by Presbyterian and Reformed. The policy of the New Evangelicals is to advance by infiltration rather than observe the requirements of Scripture with regard to separation (see Col. 1:6-9 and II John 10). The theology and apologetic approach of the New Evangelicals is diluted, weak and not concise. This is well illustrated by Bernard Ramm's book *The Christian View of Science and Scripture,* published in the U.K. by Paternoster. Belief in theistic evolution is popular with New Evangelicals and any clear doctrine on the Church hardly exists.

Dollar points out that the New Evangelicals have advanced because of the unwillingness of good men to oppose compromise and quotes as examples such leaders as Alan Redpath, F. A. Schaeffer, W. A. Criswell, and before their decease William Culbertson and Donald Barnhouse. This allegation has foundation but on the other hand it is difficult to know where to draw the line.

There is an urgent need to discern the difference between Galatians chapters one and two. Separation from heretics is one matter; brethren contending as did Paul with Peter, is another. For instance the speakers at the Keswick Centenary Year of 1975 include a number of well known New Evangelicals. Billy Graham is expected to be there for part of the time. Of all the speakers Leith Samuel would have most sympathy for a separtist position and for a strong, clear theology. What is to be our attitude to Leith Samuel? Surely not that of Galatians one! On the other hand we do not wish to begin at the top and slide down the slippery slide to the lowest common denominator where we find ourselves in a position which is unfaithful.

The whole New Evangelical movement is reflected in its leader, Billy Graham. Decisionism as a way of salvation and Ecumenism as a principle of co-operation characterise both the leader and the organisation that is behind his crusades. A shallow view of salvation, in lieu of the old time free grace Gospel, and expediency in co-operation are the leading features. Pragmatism and entertainment evangelism prevail.

Like Fundamentalism, the New Evangelicalism originated as a protest. Fundamentalism is like a porcupine with bristles and spikes on all sides, yet the New Evangelicalism has gone to the other extreme and is as soft and furry as a koala bear. Magazines such as *Crusade, Life of Faith* and *The Witness,* and bodies such as the *I.V.F.* and *Evangelical Alliance* offer no resistance to the compromises of the New Evangelicalism. Neutralism is the highway along which the New Evangelicalism advances.

Unless there is a powerful reformation the New Evangelicalism will figure in history as a tragic failure inasmuch as it did not fight the battles which most needed to be fought. Instead it led believers to compromise and brought them into unity with the Ecumenical Movement and

thus under the judgment of God. That, I believe, will be the verdict of history. As far as the Fundamentalists are concerned they do not believe in a future anyway in the way we do, and many of them in an arbitrary fashion have made a central issue of prophecy. In this way they have erected not a bamboo or iron curtain, but a curtain of papers on prophecy, causing a division which is exceedingy harmful to the cause of Christ, and thus marring their needed witness for separation and purity.

The story of Cinderella

Our own version of the story of Cinderella and her two ugly sisters may illustrate the overall situation by way of summary and conclusion. Cinderella is the true princess. She may be relegated in rags to sweep the kitchen and be the scivvy, but she is the true heiress. The old evangelical orthodoxy which we call the Reformed Faith is the beautiful Cinderella. The Prince will come to restore her to her rightful place. In the meantime there are the extremely active, ugly sisters. The one is pure and chaste but very quarrelsome and often impossible to get on with. Tending to be legalistic, tight-lipped and denunciatory she can make herself very unattractive, ever ready for a fight, even over matters concerning the unknown future which should never divide. We must not despise her, however, as she is a sister and the Lord can change her with the doctrines of grace and, by those doctrines, humble her and make her beautiful.

The second sister (and of course I refer to the New Evangelicals) is a most loose and immoral woman. She is very easy to get on with and has a most attractive personality. She can be so charming that determination to reprove her can easily dissolve. The main trouble with her is that she simply does not know how to say *no*, even to those such as Rome who are ready to exploit her to the full.

Cinderella is the true heiress even though she is often pale and weak. She must love her sisters and be patient with them. She must be the chef and prepare delicious meals for her sisers. She must woo them and win them without compromising with them, and be a blessing to them. Cinderella is the true heiress. Her Prince will surely bring blessing to her sisters through her and as they all three lived by the old truths which have been used through the centuries, the world will hear as never before the glad news of the Gospel which brings everlasting life.

REFERENCES

[1] The claim is made that theological students are generally no longer familiar with the writings of Barth and Brunner. "Whatever Became of Neo-Orthodoxy?" *Christianity Today*, December 6, 1974.

[2] *A History of Fundamentalism in America.* George Dollar, p. 276. This 412-page volume published by the Bob Jones University Press is bristling with information and interest. A clenched fist on the cover may be symbolic!

[3] An analysis of the Berlin Congress by the editor is available from Carey Publications (20p including postage). The Lausanne Covenant was reviewed in *Reformation Today*, issue 22.

Backward Christian Soldiers!

"IF YOUR COMMUNITY WERE HIT WITH A WAVE OF PORNOGRAPHIC MATERIAL, which institution should take a lead in campaigning against it? A hundred years ago, the answer would have been instantaneous: the local church. Yet when confronted with this question by members of one Southern Californian conservative church, the pastor replied that the church should do nothing officially. 'We can't get involved in social action projects,' he said." So writes Gary North in a pamphlet, "Backward Christian Soldiers!"

In some instances pastors care little for social action because they fear that it would become the preoccupation of believers in lieu of the Gospel itself. The local church can however exercise a powerful influence during a crisis time as well as being a constant influence for good all the year round.

London—and therefore Britain—has just been through such a crisis. A proposal to abolish censorship of films for adult audiences was recently voted on by members of the Greater London Council. The abolition of censorship would lead to vileness of the most repulsive and disgusting kind. Humanist influence is strong and too many battles of this kind have been lost. Two elders of a local Baptist Church wrote a letter which they sent to each of the 130 members of the Council. About fifteen acknowledged this letter, most expressing agreement with it. When asked, one of these councillors said that he had received approximately six letters from local churches, or representatives of local churches, pleading retention of censorship. There must surely be several hundred evangelical churches in the greater London area. How few contend when it comes to an issue which affects the whole community.

The Censorship debate was covered by the national dailies and TV. The result of the vote was 50 to 44 to retain censorship. The chief advocate of abolition resigned from office following this result.

A few years back a battle was fought over sex-education in primary schools. The battle appeared to be lost. But what has happened to those repugnant incongruous films for tiny tots? The answer, we are informed, is that many have ceased to show them. Carnal men are bewitched by new ideas which they regard as enlightened but soon lose their interest in them, particularly if there is an unflinching resistance to them.

On the other hand believers have the Holy Spirit within them and while the church may go through periods of weakness the day of revival comes when the Lord of Hosts rallies his troops—and cries "Forward, Christian Soldiers!"

The Carey Conference for ministers met in Cardiff on December 31 and January 1 and 2, 1975. The doctrines of grace formed the main theme of the Conference, a report of which follows.

The Garden and the Tulip
The Fifth Carey Conference

THE CAREY CONFERENCE IS NOT ORGANISED BY ANY BAPTIST DENOMINATION or association but is rather the coming together of Baptist ministers from different backgrounds, including ministers who are affiliated to the Baptist Union. Nor is the Conference confined to Baptist ministers only. Non-Baptists are welcome and one who came was a Professor from an orthodox Presbyterian seminary in Holland. He came to see something of the resurgence of the Reformed faith among Baptists in England.

The eight-storey students' hall of residence, accommodating those attending perhaps symbolised the growth of the conference as a whole, which now meets regularly at the commencement of each year. About one hundred and thirty men attended the day sessions.

On the opening day the foundation was truly laid when Geoff Thomas gave a scintillating survey of the history of the doctrines of grace in Wales. Not so favoured at the time of the Reformation and during the Puritan period, Wales received extraordinary blessings in the eighteenth and nineteenth centuries. It was thrilling to hear recounted the amazing ministries of Howell Harris, Daniel Rowlands, John Elias, Thomas Charles and Christmas Evans. The controversial subject of the 1904 revival was skilfully handled as was the description of the distinctive evangelical position which prevails in Wales today.

It has become usual to conduct the evening meetings in a local church to stress the need for local churches to be built up, and this time Caersalem Baptist Church at St. Mellons was the host church with Russell Williams and his members giving hospitality of the warmest character. Robert Oliver of Bradford-on-Avon on the first evening attended to foundational matters, describing the biblical doctrine of revival and reminding us all that this is our continuing need. There is a close association between the doctrines of grace, which was the theme of the whole conference, and revival. The next morning Geoff Thomas addressed us on the doctrine of common grace. Would that all lectures on church history and biblical doctrine were delivered with the same vitality and

interest as were these contributions by the minister of the Baptist Church, Alfred Place, Aberystwyth! Colleges of divinity would be revolutionised by such a ministry! After giving an historical survey of the doctrine he proceeded with the following outline:

1. *Restraints,* upon sin and divine wrath. 2. *Bestowal of, and excitation to good,* as seen in creation and in unregenerate men and by the influence of God's people in the world. 3. *Civil Government.* 4. *The Purpose of common grace.* 5. *Application.* We were given to see that our mission is not one of flight from the world to monasteries and to asceticism but to a profound responsibility in all areas of life.

At the next session Herbert Carson on the subject of politics drew a very clear line between the function of the Church and the function of the State and the respective authority of each. The limits of obedience to the civil government were clearly defined. When it came to the application of the subject emphasis was laid upon the fact that an enormous amount of devastation has been caused by misunderstanding of these principles, Ulster perhaps being the most outstanding contemporary example.

The afternoon session was devoted to discussion, the first part concerning the subject of common grace and whether common grace is based upon the sacrifice of Jesus Christ, or upon his work as Creator. Upon what grounds does God show loving-kindness or favour to the whole of the fallen race in postponing judgment and in tendering to them a gospel of mercy? If this is not based upon the sacrifice of Christ, then what relationship has common grace to the atonement? It was obvious that this is an area which needs more investigation. The discussion was stimulating and conducted in a warm spirit. Joe Wieland of Leeds fervently expressed his concern that no-one present should compromise the doctrine of limited atonement. His probings revealed no signs of such backslidings or corruption in doctrine! (Hyper-calvinists, who act misguidedly by insinuating that believing in the free offer leads to a denial of particular redemption, please note this well.) Here was a whole conference of men who all believe wholeheartedly in particular redemption and the free offers.

Herbert Carson's paper on politics was the basis of the second part of this discussion and also revealed the need for more teaching. Many more questions were asked about Christian involvement in politics than were answered. Those on the right wing of the political spectrum warned against the increasing power wielded by Trade Unions, which power they claimed was exercised against the interests of Christian conscience. On the left were those concerned that Christians maintain a just concern for the underprivileged and for workers who are the victims of unscrupulous management. It was obvious that every church will have a division of some kind when it comes to these issues. Herbert Carson's position was

upheld inasmuch as he stressed that churches are not to become political agencies or crusaders. This responsibility belongs to individuals, suitably gifted and called to work within the civil realm as citizens and not as clergymen.

The evening preaching service at Caersalem brought the congregation face to face with the subject of what we mean by the doctrines of grace. The editor took for his text Titus 2:11 and explained the meaning of the term "grace", indicating that this term can only be understood when we experience the reality of the fall of man into sin and corruption. He insisted in the second place on the concept of common grace as integral to the classical Reformed faith. God's favour towards the whole human race has been demonstrated in the sending forth and addressing of the Gospel to all men without exception. Thirdly he explained that this grace of God effectually brings salvation and he used Romans 8:28-30 to explain effectual grace, stating that it was much better to explain free and sovereign grace directly from the Scriptures than by using the acrostic that has so commonly been used, namely, TULIP. He suggested several Scriptures which could be the basis of a series of expository messages on this subject and also gave about seven reasons why the Romans 8 passage on its own is greatly superior to TULIP. Stress was laid on the need for a practical love, joy, godliness, demonstration of the power of the doctrines, humility, patience, etc., as the real key to the doctrines of grace in the world.

Next morning R. T. Kendall a Southern Baptist from the U.S.A. now studying and pastoring a church in Oxford gave a powerful and penetrating address on the subject of the glory of God. So stirring was this to the assembled company that the usual period of discussion was waived in lieu of prayer. A breath of the Holy Spirit was felt during this time. The most solemn truths were presented in R. T. Kendall's address. With great effectiveness he used the life and ministry of Jonah to demonstrate and illustrate that the glory of God is the will of God and that we are to love the will of God even when this may cross and contradict our most treasured notions, which of course was the case with Jonah. It was obvious that R. T. Kendall is an original thinker and prepared to approach the doctrines of grace in a fresh way. This can bring raised eyebrows in some quarters. Any deviation from a well worn path need not be regarded with suspicion. Those who know "R.T." well, see in him a Joseph who is being prepared to open up the barns and granaries of Scriptural truth to feed many starving Southern Baptists.

Bill Clark, formerly a pastor in France, but now Managing Director of the Evangelical Press, gave a most controversial paper in which he showed how different standards have developed, for local churches, and the mission field. This material is worthy of publication if Mr. Clark can be persuaded to prepare it for print.

The afternoon session was devoted to a survey of Evangelicalism today with regard to the doctrines of grace. The substance of which is included in this issue of *Reformation Today*.

At the closing preaching session at Caersalem, Herbert Carson laid stress on the need for the fruit of the doctrines of grace, which he drew from the context following Romans 8:28-30. In particular he dealt with the problem of discouragement and brought out very clearly the way in which such discouragement can be combatted by the free grace of God, particularly as it relates to our justification.

Recreation consisted of sight-seeing in Cardiff and for the athletic types, swimming at the Olympic pool, or squash.

Outstanding features of the conference included the marked improvement in freedom in prayer. The times in the morning devoted to prayer were given over entirely to this purpose rather than to "mini-expositions" which fall short of real exposition and yet so often take up the time which should be devoted to prayer. This liberty not only in fellowship together but in prayer is most heartening as is also the further feature of a continued emphasis upon the practical aspects of the doctrines of grace, particularly as they relate to missionary work. One late evening session was addressed by Ken Morey of Japan. He gave a succinct overall description of the way in which Japan is gripped by idolatry and outlined the slender resources of men of Reformed conviction who have to wrestle with this situation.

A strong impression of the conference was that increased spiritual momentum is being given to men who are wholly devoted to evangelism and to expository preaching. The most thrilling and encouraging aspect of all, superceding everything else in our day is the observation that God is not only raising up Reformed churches but prospering them, usually after a fairly long struggle. Those who are still struggling should take heart and persevere.

Whether it was intentional or not we cannot say, but a bowl of tulips adorned the Caersalem church. The theme of the conference being the doctrines of grace attention was drawn to the fact that if TULIP usurps the Bible as the main theme then there is a danger of imbalance. It is better to remember that the Bible itself is the garden of the Lord, a garden full of the most luxurious and beautiful shrubs and flowers. We need to expound all the truths of grace within their biblical context. When we have done that we can then turn to history and observe how others have expressed the doctrines. TULIP is a seventeenth century expression of biblical doctrine. It is much healthier if our people are instructed in all truths of God's sovereignty as they appear in Scripture and after that become aquainted with the important historical debates within their historical context.

Oncken, the Father of the Continental Baptists

WE HAVE BEEN SENT BIOGRAPHICAL MATERIAL DESCRIBING THE LIFE AND ministry of Johann Gerhard Oncken, 1800-1884. Oncken is known as the father of the German Baptists but it would not be an exaggeration to call him the father of the Continental Baptists.

In the year of Waterloo (1815) there was no Baptist church on the mainland of Europe (the Mennonites apart). In 1850 there were only four thousand Baptist church members. By 1900 this number had grown to two hundred and twenty thousand and by 1922 it was well over one million.

There has also, however, been very serious decline, particularly in Germany where, under the ministry of Oncken, the Continental Baptist movement had its beginnings. Oncken's beliefs have long since been forsaken. He regarded the Westminster Confession (the issues of baptism and civil government excepted) with esteem. But so far have present day German Baptists departed from the faith of their founding father that the editor of the German Baptist magazine, *die Gemeinde,* recently wrote two articles on the inspiration of Scripture which spoke against verbal inspiration and in favour of a non-orthodox position. Destroy the Bible and you destroy faith; destroy faith and you destroy the Church. Surely the time has come for a most vigorous counter campaign and a return to the faith of our fathers.

Oncken was introduced to the truth of the Gospel by Scottish Presbyterians and was converted under the preaching of a Methodist in England. He began his witness in Germany in 1823. His first sermon was instrumental in the conversion of C. F. Lange who afterwards became one of the foremost leaders. Oncken was an indefatigable and able preacher. He would expound on street corners, in restaurants and in homes—in fact anywhere where people would listen. Persecutions and imprisonments served only to increase his determination and zeal.

He was baptised in 1834. The growth of the church from that year was steady, Oncken's ministry in the Hamburg church being blessed with innumerable conversions. 279 were baptised in the ten years following 1834, 763 in the decade following that, and 476 in the next decade. Centres of outreach were established in the most crucial population centres of Germany and many churches planted not only throughout Germany but on the Continent as a whole. Oncken spent much of his time in pioneering work. We hope in a future issue to tell more of Oncken's life and ministry.

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Editor ERROLL HULSE.
5 Fairford Close, Haywards Heath, Sussex, RH16 3EF.

Assistant Editor IAN RANDALL.
69 Pasture Hill Road, Haywards Heath, Sussex.

Associate Editors DAVID KINGDON, South Africa.
7 Malaga, 12 Jacobsen Drive, Lynnwood Ridge, Pretoria 0002.

JOHN DAVISON, Scotland.
23 Muircroft Terrace, Perth.

JIM VAN ZYL, South Africa.
Awaiting new address.

STUART FOWLER, Australia.
58 Adam Crescent, Montmorency, Victoria 3094, Australia.

WAYNE MACK, U.S.A.
110 State Road, Media, Penna 19063, U.S.A.

Agents Agents to whom subscriptions should be sent.

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